UNITARIAN MONTHLY

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Unitarian Church, Newport, I.W.

Notes and News.

PLEASE NOTE: The Editor's full Postal address is now 470, NARBOROUGH ROAD, BRAUNSTONE, LEICESTER. Unless "Braunstone" is included in addressing correspondence there is a delay of a day in delivery.

Church Calendar matter should be sent direct to the Printers, Herald Office, Cavendish Works, Ashton-under-Lyne, to save time.

It is a significant sign of the times that Anglican clergymen at the Conference of Modern Churchmen at Cambridge, have approximated so closely to Unitarian views. Canon Barnes on the Bible holds the rational conception which Unitarians have held for generations, and Dr. Rashdall, Dean of Carlisle, in an address on Jesus Christ asserted that he was "in the fullest sense a man; that he had not merely a human body, but a human soul, intellect, and will." How can such men remain in a church where their views are the opposite of those embodied in its creeds? Truth will out, and Unitarianism is winning its way inevitably into thinking minds.

Rev. Harold E. B. Speight, formerly Unitarian minister at Essex Church, London, is now appointed co-pastor, King's Chapel, Boston, U.S.A., the earliest Unitarian Church of that city.

Rev. C. J. Street is conducting services at the Scarborough Unitarian Church.

Mr. E. G. Green, B.A., schoolmaster, has been doing open-air preaching for Unitarianism at East Ham on Sunday evenings, with excellent results in getting a good crowd and in provoking the asking of questions.

The Holiday Club, Todmorden Unitarian Church, paid out for holidays £1,285 18s. 11d., and the Sunday School Bank, £72 16s. 0d.

St. Mark's Unitarian Congregation, Edinburgh has bought a house as a manse for the minister, to meet the difficulty of house shortage.

Revs. Dr. Mellone, Dr. Jacks, Dr. Gow, and R. H. U. Bloor have been included in the list of University Extension lecturers at Oxford during August.

The Autumnal Meetings of the British and Foreign Unitarian Association will be held in Bristol, November 5—7.

Sir Philip Perring once himself a clergyman, has written a book just published entitled "Hard Knots for the Clergy," in which he shows that there is no authority in Scripture for the doctrine of the Trinity, and states that "under the subtle disguise of an inexplicable mystery" it violates arithmetical usage, sound reason, and common sense." The author died before the book was issued.

A marble Memorial tablet to its men who fell in the war has been unveiled in the Bridport Unitarian Church.

The Maidstone Unitarian Chapel is about to be extended.

The Lewin s Mead, Bristol, Unitarians have increased their minister's stipend by £50.

"The Story of Chowbent Chapel," by Rev. J. J Wright, 3s. 6d., cloth 6s. 6d., came to hand too late for notice, which will appear in next issue.

Mr. J. Wigley, J.P., Pendleton Unitarian Church, has received church congratulations on having reached 80 years. We add ours.

Mr. Arnold Lupton, Liberal candidate, Westminster parliamentary election, is one of a well-known Unitarian family of Mill Hill Chapel, Leeds.

Every State in America where a Hospital for Inebriates was maintained, has, after 12 months of prohibition, either abolished the institution or changed it to better use.

MINISTERIAL CHANGES: Rev. A. H. Biggs, M.A., L.L.M., has accepted appointment at Highgate as regular minister; Rev. Edgar Lockett, of Hastings, is appointed to Holywood, Co. Down; Rev. D. W. Robson has accepted appointment to Chesterfield and resigned at Oldham; Rev. John Begg, has entered upon his ministry at Colne.

DEATHS: Mr. Peter Eckersley, Tyldesley, July 29th, 56; Mr. P. A. Lowe, of Park Lane Chapel, July 16th, 55; Miss Harriet Thompson, Montrose, Scotland, August 7th; Sir Samuel C. Davidson, Bangor, Co. Down, August 18th, 75; Mr. Wm. Beckett, Sheffield, August 1st, 75; Mr. Alfred Jones, Chingford, Essex, August, 13th, 89.

OUR FATHER.

O FATHER, Thou art ever good,
And always good to all;
Thy love in every age has stood
To each man's need and call.

For every human soul is thine,
Thy children, born of thee,
In nature, like to thine, divine,
Are thine eternally.

There are no favoured souls to thee;
Alike on great and small,
Thy goodness shineth equally
For each, and unto all.

As dear to thee the sinner's soul
As is the saintly dear;
Thy love can make the sin-sick whole,
And cast out every fear.

For ever, thou the Father art
To each soul thou hast made,
Seeking to win each human heart
With never-ceasing aid.

No child of thine is lost to thee
Though strayed in sin and woe;
Beyond thy love eternally,
Not one wilt thou let go. —H.B.S.

The Unity of Man with God.

RELIGION is, the unity of man with God. If man orders his life in accord with the divine Will he is in agreement with God. Jesus said: "I and the Father are one"—one in spirit, in purpose, as fellow workers in righteousness. That is the true at-one-ment. It is to that end that man is creatd, to live the perfect life with God, to be united with Him in spirit, in aim, in the doing of His will.

Man is a spirit clothed in flesh for life in a material world. The body is not himself, it is a collection of instruments and tools for his use. God is a Spirit, and man is God's child, made out of the Divine Spirit, of the same nature as God himself, constituted to become like Him, or in other words—to live in harmony with—in Unity with—God.

The facts of human experience are themselves clear evidence of the truth of this assumption. Man is happiest and at his best when seeking agreement with the Divine Will and purpose. He is most wretched when seeking his own will in opposition to the way of God. In a state of disorder within he is ill at ease, is in dis-ease, with all the consequent suffering that entails. The Prodigal Son goes his own way heedless of God. He departs from righteousness, pursues a disorderly career, transgresses God's laws, acts in opposition to the heavenly Father's ways, and in this condition of dis-unity drinks the cup of misery to the dregs, and then in dire extremity of woe discovers his mistake and repents of his folly, and feels a strong yearning to be at one with the Father. He finds no happiness until he is in Unity with his Divine Parent. In that Unity he enjoys the highest blessedness.

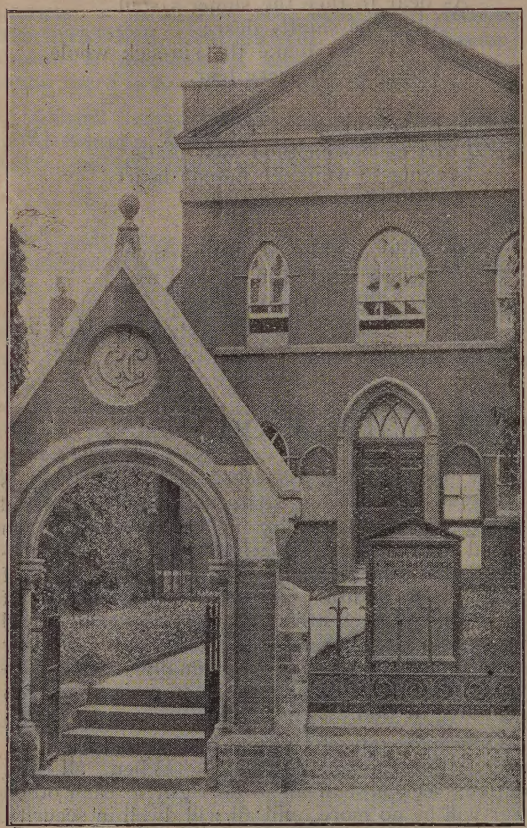
It is the same in society. If humanity collectively is organised on selfish principles there is antagonism, disorder, strife, war; but if ordered in ways of mutual help, in brotherly accord, in social unity, there is satisfaction, joy, contentment, and general happiness. A perfect state of society is a condition of Unity, the at-one-ment of all men with each other, engaged in seeking and promoting each others' good. In such a Society man is collectively and individually at one with God. The practice of love from man to man is also love to God.

Only in a state of Unity with God will mankind ever enjoy universal peace. When all the nations seek first of all to do right to each other war will be no more, and all will dwell in security and happiness. Religion applied to all human affairs—in other words—righteousness practised in all things, and that alone, will solve the problems of society and of the nations. Heaven on earth will shine through all, when every nation is in Unity with God.

Man is individually a unit. He is in perfect health, physical, mental, and spiritual when all the parts of his nature—all his passions, faculties, and powers, work together in unity. Then he is one with God. The family is a unit, and when its members dwell together in unity it is indeed "Home, Sweet Home!" and that is Unity with God. Man, at-one with himself, with his fellows, with society, is God's fellow-worker, man and God acting as one in the promotion of that reign of righteousness which is the government, or kingdom, of God on earth.

The practice of this unity is Religion. It is the power of salvation to each and every human soul, to society, to the nations, and to the whole human race.

Unitarian Church, Newport, Isle-of-Wight.



The Unitarian Christian Church at Newport, Isle of Wight, owes its existence to the Nonconformity created by the great ejection of 1662. Rev. Robert Tutchin, minister, St. Thomas's parish church could not comply with the Act of Uniformity and gave up his living. Doubtless a Nonconformist congregation was then formed. Before 1728 when a General Baptist chapel was erected in Pyle Street, an older Dissenting Meeting House (and burial ground) was in existence which was apparently the Mother church of the General Baptist and the Presbyterian (later Congregational) churches. Amongst those who signed the Baptist Trust Deed of 1728 were several ancestors of recent island Unitarians. During the ministry of the Rev. John Sturch (1751—1794) the present chapel in High Street was built and the old structure in Pyle Street was pulled down. The Rev. Gabriel Watts, Mr. Sturch's assistant occupied the pulpit to the end of the century. Early in 1801 the Rev. Robert Aspland became pastor. He was told by the trustees that he might go "from the highest pitch of Arianism to the lowest pitch of Unitarianism, and give us no uneasiness," which shows where the congregation had arrived theologically. The day after Rev. Robert Aspland was ordained at Newport, The Southern Unitarian Society was instituted by the ministers and laymen present, and the name of the Rev. Thomas Dalton, the blind Vicar of Carisbrooke, appears singularly amongst the founders. After Mr. Aspland removed to Hackney in 1805 there was a succession of short ministries including those of Rev's. John Trigcombe, Benjamin Goodiver, William Hughes and William Stevens up to 1823; then the Rev. Edmund Kell settled and continued until 1853 when he removed to Southampton. The following ministers have succeeded:—Rev J. C. Woods 1854; J. Davies, 1855; J. McFerran, 1856; T. F. Thomas, 1860—65; E. Rattenbury Hodges, 1880—83; John Dendy, 1884—94; W. J. Jupp, 1894—8; Clement E. Pike, 1898—1905; H. M. Livens, 1905—8; James Ruddle, 1909—18; William Robert Clarke-Lewis, 1919—.

In 1875 the centenary of the present building was celebrated by somewhat extensive alterations. The Chapel was re-seated, new pulpit erected, and the baptistry finally closed. The Schoolroom was built in 1881, and the organ erected in 1894. The electric light has recently been installed throughout the whole premises.

That this Unitarian Church has exercised a considerable influence in Newport is shown by the fact that when the borough was incorporated in 1835, of the eighteen new Town Councillors six were Unitarians, and Mr. Robert Pinnock, a prominent member, was five times elected Mayor. Its membership at present includes some of the most public-spirited citizens.

There has been a distinct revival of interest and strength under the present minister, Rev. W. R. Clark—Lewis, ably supported by his wife, as witness the following testimony from last year's Annual Report of the Hon. Secretary, Mr. Leslie Chatfeild Clarke, M.B.E., expressing the gratification of the Committee at the progress of the Church, viz.:—"After a Rip Van Winkle sleep extending over some 30 or 40 years, we seemed to have awakened up to a new life and work. This transformation is entirely due to the zeal and hard work of our good minister, Rev. W. R. Clark-Lewis. The minister's helpful and stirring sermons so vividly setting forth the truth and beliefs of our Unitarian Faith—have attracted a large

number of hearers, a goodly proportion of which have settled with us."

The various agencies of the Church have been well maintained. The Newport Fellowship has been inaugurated, at which speakers on various subjects have been welcomed.

Mr. Clarke-Lewis was not always Unitarian. From 1896 to 1908, he was in the Congregationalist ministry. In 1909 he became minister of the Unitarian congregation at Gainsborough, remaining till 1919, when he removed to Newport.

The Unitarian Women's League.

By Mrs. BERNARD ALLEN.

The Women's League has had several visitors this summer from the Alliance of Unitarian Women in America. The first to arrive were Mrs. and Miss Lord who were here for the Whitsuntide meetings, and those who were present at the Annual Meeting had the pleasure of hearing Mrs. Lord, who brought greetings from our friends across the water. Mrs. Fifield King and Mrs. Safford were the next arrivals but their time was very short and they were only able to see some of the London members of the League. Mrs. Fifield King brought a parcel of 56 garments to be sent to Mr. Hankinson for his relief work in Budapest. When she returned home, she took with her a case containing all the finished embroideries worked by the Unitarian ,ladies in Budapest, and the work is now being sold in America for their benefit. Mrs. Claud Gilson spent some weeks in London and visited the Executive Committee and told them of her special work for international understanding. Mrs. Gilson has specially interested herself in addressing groups of Unitarian girls studying in the various colleges in America, a side of League work which was new to us in England. Lady Durning Lawrence had a large "At Home" (at which about 150 members of the Unitarian community in London were present), in honour of Mrs. Gilson and Mrs. Fifield King.

In July Miss Mary Gill paid a short visit to this country. She is known to many here for her splendid work in connection with "Friendly Links," and she is known all over America for her work in connection with the "Junior Alliances." Miss Gill addressed a large Garden Meeting at the house of Mrs. Fellows Pearson in Hampstead and interested greatly all who heard her. There are now 116 "Friendly Links" between women and girls here and in America, and the number is increasing. Every effort is made to fit "links" together who will be congenial. It is always arranged that the correspondents shall be of about the same age, and with similar tastes if possible. Thus a working woman out there has been put into friendly communication with a working woman here,—and a woman of good education there is linked to a woman of similar position here. A great deal of pleasure and also profit has resulted from these friendships by correspondence.

Mrs. Gilson was the only one of our visitors who was able to see anything of League activities outside London. She visited Manchester, and spoke at a meeting of the District League in July. She much enjoyed her glimpse of Manchester life, and our Manchester members will long remember her inspiring address.

The Rev. E. Rosalind Lee, and Miss Hilda Hargrove are now visiting our churches in New Zealand and Australia. They have just completed a tour through Canada, and have visited the Unitarian churches there. In all visits they have conveyed the greetings of the women of our League to the women of these churches. A special message was sent to Miss Lee and Miss Hargrove from the Executive Committee, with the request that they would read it to all the churches they visited. The message conveyed the greetings of the League and the warm hope that the links of friendship should be drawn ever closer between the home churches and those in the Dominions.

Rose Allen.

For the Children.

By Rev. H. FISHER SHORT.

FLOSSIE AND FRED.

OH, it's lovely to be in the country,
If you happen to live in the town;
The air is so clean,
And the fields are so green—
The birds sing so sweetly,
And you're happy completely—
Away from the grime and the din of the town.

The "charas" were packed with rowdy joy in the shape of children from round about Benson's Yard. For the first time in their lives, they were going for a holiday in the country. Some of them, especially the littlest ones, had never seen woods and streams and meadows—except at the "pictures." Like the children of Israel, they lived in a wilderness; but now, thanks to a number of great-hearts, they were going to a land flowing with milk and honey. And weren't they excited? Not half! Proud mothers, who had put on clean aprons, and proud fathers who leaned against the walls and pretended to be indifferent, were there to "see the kids off." Above the babel of shouts and laughter, mothers shrieked instructions to their offspring. "Don't do this, Jimmie," "Don't do that, Polly," "Take care of Tommy," "Don't lose this," "Don't forget that." But their counsel fell on heedless ears. All their offspring were concerned about was getting away, and it seemed to them as though they would never start. But start they did at last, and a shout of wild delight went up to heaven. Soon, the Yard and the proud parents were left behind, and completely forgotten. Soon, the swaying "charas" were swinging along the King's highway. Soon, these children of the slum found themselves carried through the wonderland of the country-side, and their raptures knew no bounds. Real cows and real sheep were grazing in real fields. Here and there were real farms with real farmers at work on the land. Pretty little villages, with cottages snowy white and thickly thatched; with village inn and village church all complete, were voted "just like the pictures." At last, the Holiday Home appeared in sight, and was greeted with a mighty cheer. No sooner did the "charas" come to a stop than, like magic, they emptied. Had the children been a great flock of birds, they could scarcely have alighted more quickly. And they moved about like quick-silver. They dashed at the swings; they darted into the Home; they rushed into the wood behind; like wild things suddenly let loose they were everywhere at once. And the din! "Cum on, Jimmy!" "Sithee, aren't they pratty?" "Oo! Blackberries—big black-uns!" "Hey! Look at them little fishes!" "Wot a lot o' flowers!" Surely, Heaven's angels sang and wept for joy as they beheld these children of the underworld intoxicated with a joy they had never tasted before. And, surely, the great-hearts, whose love had made such esctacy possible, had more than their reward.

But what about Flossie and Fred? you may be asking. I shall come to that—next month.

A Glimpse of Heaven.

FOUR MILLION CHILDREN MADE HAPPY.

"Passing through the streets, particularly at nightfall," wrote Arthur James, "one feels a stab of pity for children seeking to find pleasure in games round a lamp-post, or in some unsavoury alley. The heart goes out to any child whose only playing fields are the streets."

Cramped in foul slums where the sky is a mockery and the warmth of the sun a torture, the ragged little urchins of the gutter can only dream —if they can even do that— of the fields and flowers and the refreshing sea. But for some kindly aid, a holiday for them is as far away as Heaven. Happily, that aid, exists—and it is known as the Fresh Air Fund which was inaugurated by Sir Arthur Pearson thirty years ago. To the poor unfortunate girls and boys of the slums of London and the Provinces the Fresh Air Fund brings a glimpse of Heaven, for it transports them for one day from the lamp-post, the unsavoury alley and the streets to the land of green fields, wild flowers and towering trees and to the dazzling seaside—bringing to them for one day feeling of happiness, gladness, joy and delight.

It is a curious fact that things best remembered consist of incidents which happen in childhood, and as the day's outing which is given by the Fresh Air Fund is an out and out red-letter day to a poor child, so years after the event letters of appreciation of permanent good done have been received time after time. Sir Arthur Pearson, who it will be remembered did such splendid work for our Sailors and Soldiers blinded in the Great War, and who is himself blind, tells of an incident in this respect. When the St. Dunstan's Hostel for our blinded heroes was first opened Sir Arthur was taken to the bedside of a soldier who had received such bad wounds that his eyesight was destroyed. Sir Arthur was moved to tears when the warrior said: "You know, Sir Arthur, I was one of your Fresh Air Fund children and the joy you gave me is still one of my treasured memories.."

The Fresh Air Fund makes no distinction of class or creed whatsoever. Poverty is the password, and the Fund day after day, week after week and year after year takes scores of thousands of needy and ailing children for a holiday not only from the slums of London, but also from the poor districts of forty Provincial cities and towns. Since the Fund was inaugurated, indeed, over 4,000,000 children have been transported into the country for a day, and more than 60,000 others have experienced the delights of a two weeks' holiday under the happiest conditions.

To celebrate the thirtieth anniversary of the Fund, Sir Arthur Pearson is making every effort to achieve a record number of subscriptions to enable him to bring joy and happiness and health into the lives of the greatest possible number of poor girls and boys. There are no expenses of management for the Fresh Air Fund. Those are borne by the promoters, Messrs. C. Arthur Pearson Limited and the Ragged School Union. There is no distinction of class or creed. Fifteen pence pays for a day's happiness for a child, £13 pays for a complete party of 200 with the necessary attendants while £1 will give a child a fortnight in the country or at the seaside. Collecting forms will be sent on application. Cheques and money orders should be made payable to The Fresh Air Fund and addressed to the Hon. Secretary, Fresh Air Fund, 18, Henrietta Street, London, W.C.2.

Sir Arthur trusts that all denominations will assist him in his great work on behalf of the poor children by holding collections at their services and meetings.

Unitarian Ideas.

By the Rev. WILLIAM C. HALL, M.A.

9.—SOWING AND REAPING.

In our Churches we are thinking of our harvest festivals, and with these begins what we call our winter work, with its extended religious activities. After our thanksgiving for the natural we turn to the more zealous cultivation of the spiritual; and we hope for harvests here, of many kinds.

For the harvest of nature there were three requisites: that the soil should be fit, that the seed should be good, and that much labour and care should be expended. These also hold for our spiritual harvests. As we sow, we shall reap. we say; but this implies in our church and school work more than we ordinarily think of. Often a good deal of our so-called work is merely bustle, it is not in the true sense business, and it comes to nothing. It is not even seed sown on stony ground; it is labour wasted. For this winter's work in our churches let there be, first, thorough preparation: we must prospect the soil, choose the propitious places, turn over much with solid spade-work, and make the matter with which we have to deal,—human souls and institutions,—ready, fit, and receptive for what we have to put into it? And what have we to put into it? Are we clear in mind as to what we will teach to the many souls in our various organisations, and outside? Have we that which we feel is a gospel, a message which young and old must hear, the word that is to be implanted for the saving of the soul? Our enthusiasm, of which we are continuously confessing the need, depends upon our belief that what we have to deliver to others is vital to them. No Unitarian can be apathetic or slack who truly believes in his Unitarianism and the world's need of it; but he will feel that a large part of his life is worth spending in spreading the faith that is in him.

The field is wide; the seed is good; and the harvest—what may it not be?

National Unitarian Temperance Association.

THE BOGEY OF PROHIBITION.

Whatever may be said or feared of Prohibition of the Drink trade it is certain that its effects in America are good. As evidence the following is quoted:

"Men who formerly lost several days from work every month on account of booze and who on account of their intemperate habits were incompetent and undependable, are now steady workmen and useful in their organisation."

Out of 26 replies from Governors of States 25 say unqualifiedly that the prohibitary law has been a benefit and that in their judgment it will never be changed.

In New York State first admissions into State hospitals for the insane have decreased from 10.5 per 100.000 in 1910 to 1.9 in 1920.

DR. NORMAN KERR, F.L.S.

has stated:

(1) That all intoxicating liquors contain poison, poisonous alike to brain and body.

(2) That these poisonous beverages are neither necessary nor useful in health.

(3) That their effects are not confined to the drinker, but are often handed down through several generations, enfeebling, depraving, destroying innocent children still unborn.

(4) That no one can drink intoxicating drinks except at some risks.

(5) That one of these risks is that of becoming a drunkard.

(6) That another of these risks is that of having life shortened by drinking, even if the drinker is never intoxicated.

"IF"—ONCE MORE.

IF you can laugh and sing, when all your brothers
Are sure that they, if they were you, would weep;
If you can set your teeth and show the others
That, e'en in trial, life's straight path you keep:
If you can work, and not be disappointed,
Though seeing no return—the work worth while;
Or, being scoffed at as the "Lord's Anointed,"
You carry on your job and smile your smile:
If you can bear a cross and yet conceal it,
Or meet a siege of troubles like a king;
You shall win through, time surely shall reveal it,
For, in your soul, you, now, hold everything.

H. FISHER SHORT
(with apologies to Kipling).

SUGGESTIVE THOUGHTS

By A UNITARIAN.

Faith in the Fatherhood of God inspires the purest of all passions—the love of perfection, the desire to be like God, to be perfect as He is perfect. It is the faith that makes faithful.

Philosophy has no diviner wisdom than the child's, who when told, "I will give you this dollar if you will show me where God is," replied, "And I will give you twice as much if you will show me where He is not."

We enter the kingdom of God when we render voluntary obedience to God in filial trust and love; when we place conscience before passion, duty before inclination, what is right before that is pleasant.

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Post Card Propaganda

What is Unitarianism?

UNITARIANS UNITE in the love of truth, in the spirit of Jesus Christ, for the worship of God and the service of man.

Unitarianism stands for belief in:

(1) THE UNITY OF GOD in ONE Person, the Universal Father, who is the sole Creator, and the only object of divine worship—and therefore not a Trinity.

(2) THE UNITY of MAN, all men being members one of another, dependent on each other, in each other's keeping, made to be ONE HUMANITY, and designed for universal brotherhood.

(3) THE UNITY OF MAN WITH GOD in one divine nature, man being the child of God, a partaker of the divine spirit, made to become perfect as God is perfect, and is essentially good and not naturally evil.

(4) THE UNITY OF LIFE here and hereafter, in one continued discipline, education and progress upward and onward for ever, man being immortal as God is immortal, and destined for the perfect life.

(5) THE UNITY OF SALVATION in one grand destiny for all men, by character and conduct. God's love ultimately winning all souls into complete fellowship with himself, so that not one shall be lost.

(6) THE UNITY OF TRUTH: UNITARIANISM is based upon the exercise of reason and the free search after truth; it is not under bondage to any fixed creed, is always open to receive new light and to adjust its statements of doctrine to accord therewith; for all Truth is one.

(7) THE UNITY OF RELIGION in one religion of every nation under many forms of faith,—the seeking after God's Kingdom and His righteousness in all human affairs.—(These post cards 4d. p. doz.)

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